

ISAAC W. CLAUS EXPECTED TO BE AS RESULT OF WOUNDING AT POINT ANNE

Thomas J. Hull Aged 63 Under Arrest—Doctors Give No Hope—Hull Remanded Until May 4th—Fight in Woods on Saturday Afternoon

Isaac W. Claus, a young Indian aged about 39 years of age, is lying at death's door in Belleville hospital with no possible hope of recovery as a result of a stabbing affray which occurred at Point Anne on Saturday afternoon about four o'clock. Thomas J. Hull, an elderly man 63 years of age, is in Belleville jail awaiting trial on the charge of assault and wounding, pending developments. It is scarcely possible that Claus can hold out beyond tomorrow, so serious was the wound which he received. He is however not delirious.

The injury was inflicted with a hunting-knife said to have been wielded by Hull in a fight between the two. The wound was a ghastly one, being below the left nipple and between the eighth and ninth ribs. It entered just below the heart, passed the bottom of the left lung and finally entered the intestinal cavity. Not much blood was lost, but the presence of air will result in peritonitis.

The fight occurred in the woods near Point Anne, Claus and his wife had been boarding at Hull's place for some time and during the last week Claus had been away. He returned however to Hull's house, which is on the easterly extremity of the Point, on Saturday. Hull it is alleged, refused to let him enter on account of his previous actions. It is then stated that they said they would leave, whereat Hull is alleged to have asked for his rent and on the reply that he would not get it, said he would not allow them to remove their goods. Claus and his wife after some time left for the C.N.R. station to take a train and Hull is said to have follow-

ANNUAL CHURCH PARADE OF BELLEVILLE ODDFELLOWS

Large Turnout of Members and Visitors to Holyway Street Methodist Church—Rev. A. R. Sanderson's Eloquent Address.

(From Monday's Daily.)

The Independent Order of Oddfellows throughout the world yesterday celebrated the ninety-sixth anniversary of the foundation of the order. Belleville Oddfellows observed the day by attendance at divine service at Holyway Street Methodist Church. It was perhaps the largest parade in some years that marched through the streets yesterday. In line were the Oddfellows' band, the members of Mizpah Lodge, No. 127; Belleville Lodge No. 81; Quinte and Mohawk Encampments and Belleville and Picton Cantons. The Grand Warden, Col. L. B. Cooper also attended and Quince Lodge of Rebecka met the Oddfellows at the church. The body of the church was crowded with the members of the order and the other worshippers. Rev. Bro. A. R. Sanderson occupied the pulpit. Mrs. Denmark, organist, headed the organ in masterly style. The program was "The Pilgrims' Chorus" from Wagner and the postlude Clark's "Aux Flambeaux."

The hymns at the service were particularly appropriate: "How firm a foundation"; "Stand up, stand up for Jesus"; "God Bless Our Native Land"; and "God Save the King."

The lesson was 1 Samuel 20—5-7, 18-23, 35-42, containing the beautiful story of David and Jonathan.

Mrs. Sanderson, Miss L. Weese; Dr. Duprau and Mr. Pimlott sang Calvary as a quartette. In the anthem "Hark, Hark my soul" (Shelley) the solo parts were taken by Mr. Pimlott and Mrs. Sanderson.

Mr. Max Denmark during the service rendered a cornet solo and Mrs. Sanderson sang "Face to Face."

The sermon by the Rev. Bro. Sanderson was a masterly effort. He told the story of Saul's hatred of David, David's escape and the story of the slaying of the arrows whereby Jonathan made known to the shepherd lad who was in hiding, the danger in which he stood from King Saul.

The page which picked up the arrows was placed in a position, the full significance of which he knew nothing. So with most of us, the deep significance of things is hidden to us. This was the final meeting of two young men, whose abiding friendship has been a proverb for thirty centuries. The ties which bind us may be severed, we may be hurled into the world's great battlefields tomorrow to conquer or to fall alone. There came a day when David and Jonathan had to part. The only prayer of Jonathan was "Go in Peace."

Their was a friendship not made in the passing hour, it was a friendship of deep, abiding truth. It was rooted in faith and in one common object, living for one another. Jonathan returned to the palace to listen to the King's rage, while David wandered off into the world, not knowing where to rest. There may come a day of financial

CHRISTIAN SCIENCE IS IT REASONABLE?

Come, Let Us Reason Together, Saith the Lord

Remarkable Growth of This Cult—Its Adherents—Their Realization of a Supernatural Power Outside of Man—An Outgrowth of Present-Day Conditions—Are Its Teachings Logical?—Some perplexing Problems—Power of the Will in Resisting Disease.

Binghamton, N. Y., April 25.—Pastor Russell's discourse here today was of unusual interest. His text was "Come now, let us reason together, saith the Lord; though your wrath be kindled, ye shall be as white as snow." (Isaiah 1:18.) He said in part:

Who is a man who believes or disbelieves in his own business, and not subject to public criticism. But when a number of people associate themselves, adopt a name, publish their doctrines to the world and invite members, their doctrines are properly subject to public criticism. They still preserve their individual rights, however. Doctrines only may be criticized; and these should be honestly treated, not misrepresented. This applies to every creed, every cult; and all honest people should welcome such investigation and truthful criticism. We assume that Christian Scientists, therefore, will appreciate what we now have to say as much as we have to say to others. We trust that we always have this attitude toward any criticism leveled against our public teachings. We are therefore following the Golden Rule laid down by the Lord, and acknowledged by all.

The growth of Christian Science has astonished the world. Its teachings seem to have appealed to a very intelligent, well-to-do class of people, of considerable mental independence, possessing a considerable "backbone." So far as we have conversed with them we find that physical healing seems to have been more or less associated with their conversion to their cult. Either they or their friends have been healed. Their realization of the cure brought them religious conviction as instead of the doubts and wonderments of their previous experience. The awakening of this conviction that there is a real power outside of man, a supernatural power, aroused a religious sentiment such as they had never known before. It seems to them that they have started a new life.

The reason for this is that nominal Christianity is merely a form of godliness, without power or conviction. This form of godliness has spread to such an extent that the whole world is styled "Christianity." Christ's Kingdom. In countries like Great Britain, Germany, Russia and Scandinavia, approximately ninety-five per cent of the population are rated as Christians, though some of these are in prison, some in insane asylums, and some too young to think at all or be anything. In Italy, everybody is rated a Christian—although amongst some of the Italian cities of Rome, the former devotees of the Devil, such as the Black Hand, the Mafia, etc.

Additionally, a sincere class of Christian people have, during the last fifty years, been perplexed because of the stupendous nonsense intermingled with Truth which was handed down to us from the Dark Ages. Under the increasing light, thinking people have not been able to accept the monstrous statements of the creeds as readily as did their forefathers. The persecution of Baptists gave place to toleration—that they might baptize as they had imbibed in the door into the Church implied that all the unnumbered are outside the true Church, outside the pale of salvation, and hence prospectively subject to eternal torture. Presbyterians and Methodists, unable to disagree each other on the subject of Election or Free Grace, agreed to "live and let live."

The great churches which formerly persecuted all others as heretics, forbidding any to preach except by their ordinations, gradually found themselves compelled to desist from making their tenets too prominent. Thus people are more or less bewildered as to what are the differences between the various denominations; and many conclude that the only difference is in forms, ceremonies, ordinations, etc.

That God had fore-ordained 999 out of every 1,000 to an eternity of torture in fire was gradually looked at as too horrible to believe. The alternative doctrine, that God did not foresee the murder thus, but had not the wisdom or power to avoid such a catastrophe for His creatures, was equally repugnant. As a consequence, preachers began to tell that the destiny of the world was not literal fire, but the gnawing of conscience, etc.—each manufacturing a Hell in accordance with his own wisdom or ignorance and to suit his congregation.

Under such conditions Christian Science was born, and has grown to its present proportions. Three things especially favored it: (1) its acceptance of the Bible; (2) its rejection

of everlasting torment, mental or physical; (3) its teaching respect to Divine healing. Mrs. Eddy, the acknowledged head of Christian Science, had a keen mind and considerable wisdom in its exercise. She would hold to the Bible, even though she needed to prevent her teachings from making her future life too pronounced or too antagonistic to other theories. She contented herself with vague, ambiguous statements re the future life. She laid principal stress on healing, and settled all doctrinal difficulties with the dictum that there is no evil, there is no sin, there is no death; that what have been called sin, death and evil are merely errors of an unrighteous mind.

The very absurdity of some of these statements advertised them. People said, "What does it mean? There is no death, no sickness, no pain, no sorrow, no evil of any kind. Absurd! It is not so. We will see how Christian Scientists explain death, sickness, pain, sin. Thus curiosity led them into the metaphysical labyrinth which Mrs. Eddy had skillfully constructed. Having no intelligible knowledge of the Bible, they were just in condition to fall an easy prey to "Mother Eddy's" errors. If some of her deductions were fanciful, far-fetched and unscriptural, they were no more so than the deductions of other people who had been accustomed from childhood and which substantially claim that the more unreasonable and illogical a matter is, the more faith is implied by the believing of it. Christian Scientists feel what might be termed spiritual pride in connection with their healing practices and with the public reading of the Scriptures and Mrs. Eddy's comment—as much spiritual pride per se as is sometimes felt in other churches by preachers, elders, deacons, vestrymen, deaconesses, etc. To be lifted from the ordinary walks of life to places of distinction in Christianity, especially in scientific circles, would surely appeal to the majority. Once elevated to position as readers or practitioners or healing practitioners, it becomes their duty loyally to support and defend the system which they represent. And so, just as earnestly as with other sects, the establishment and defence of Christian Science goes courageously onward.

Still another class is interested financially in those in control of the Christian Science literature. It sells at good stiff prices, and anybody questioning the merchandising of the truth is given to understand that he is unappreciative; and with the majority of people the price regulates the value, anyway.

Having, we believe, fairly stated the facts and claims of Christian Scientists, we now inquire whether or not their teachings are logical. We hold that they are not, and will endeavor to show in what respects this is true.

"Mother Eddy," striving after a truth, declared that there is no pain, no sickness, no sorrow, etc. The truth she was fighting after, but the not fully grasped, was that sin, sickness, sorrow, death, are abnormal conditions. There could be none of these, except for the curse that came upon our race at the beginning, because of disobedience to God. If the conditions are not designed by God to be everlasting, He does not recognize them as proper for those in fellowship with Him.

Nothing gives any reason to suppose that they have prisons, insane asylums, hospitals, doctors or cemeteries in Heaven, where all is perfect and in fullest harmony with God. Messiah's great work of redemption will obliterate these unsatisfactory conditions from the earth. Jesus Himself tells us that their abolition will be the result of His Kingdom work of a thousand years.—Revelation 20:6; 21:4; 22:3.

It is wise for us to say in one breath that all these will pass away, and in the next breath that they are non-existent? Surely we all value consistency and logic, otherwise we should not bring us merely confusion, instead of intelligence. Let us then say that, with mankind in proper relationship with God, there would be none of these things; that the existing now because of the lack of relationship with God through sin; and that God's provision, according to the Bible, is that mankind shall be delivered from this bondage of sin and death into the glorious liberty of the sons of God.—Romans 8:21.

In this view, too, we see that the perfect earth was represented in Eden, and that eventually Eden will be world-wide. The perfect race was represented in Adam before he sinned; and through Christ, eventually the earth will be filled with perfect human beings, such as Adam was. Then whoever will not come into fullest accord with the Lord will die the Second Death. There will be perishing like natural brute beasts, which St. Peter mentions—the punishing with an everlasting destruction, mentioned by St. Paul, (2 Peter 2:12; 2 Thessalonians 1:9.) But nothing in the Bible implies an everlasting torture of any member of our race or even of Adam himself.

In the Bible presentation there is a special place for the Church of the Gospel Age, called out of the world before the restitution Times. Her acceptance of the Call implies her attempt to live in fullest harmony with the Lord under present imperfect, unsatisfactory conditions. The extent of her laying down life for the brethren, for the service of God and His Word. To this Church class, the Bible assures us, will come a still higher blessing than that of restitution. The Church is to have spirit-nature—yes, the highest form of spirit nature, "the Divine."—2 Peter 1:4.

We commend Christian Scientists for their endeavor to hold fast to the Bible, but remind them that not the letter of the Bible merely will enlighten and sanctify, but its spirit, its real meaning. This is obtainable, not by confusing definitions, but by

simplicity of mind in accepting the words for what they are and putting them together in logical order.

Let us give Mrs. Eddy credit for desiring to be logical; but let us notice that, whatever she thought, her language was confusing when she said, "There is no death, no sickness, no pain." The most that can be conceded by the most generous logician would be that there should be no death, no sickness, no pain, no sorrow, if things were in right condition. But they are not in right condition, as the Bible declares and as all can see. And they will not be so until the Saviour who redeemed the world by the sacrifice of Himself shall assume His kingly office and right the wrongs which sin has brought us. As a result of His work, there will then be—at the close of the Millennial Age—no sin, no death, no sorrow, no pain.

But since Mrs. Eddy and Christian Scientists fail to recognize and state these facts clearly, it follows that however attractive some of the teachings may be to some people, they cannot be the true foundation—recognizing neither the facts of sin and death nor the necessity for a redemption from those conditions by the sacrifice of Jesus, nor appreciating the necessity for the coming Restitution.

Furthermore, Christian Science does not clearly differentiate between the Church, which has been in process of calling and election for more than eighteen centuries, and the world, which still lies in the Wicked One, and which will not be dealt with until the Church shall be glorified, and with her Lord shall constitute the Kingdom of Righteousness.

Jesus prayed for His Church, "Sanctify them through Thy Truth; Thy Word is Truth." While Christian Scientists and people of other denominations, and some of the best men as well, are, many of them, moral, exemplary, honorable, nevertheless few of them, surely, claim to be sanctified. Indeed, the sanctifying features of the Truth they ignore or do not see. We are not to think of church attendance or of rejection of profanity, liquors, etc., as sanctification. The putting away of the filth of the flesh is indeed commendable, but is only a primary step in the right direction.

God is now calling a sanctified class—a set-apart people—whom He is testing under the promise, "If thou faithful unto death, and I will give thee a Crown of Life." This does not signify faithfulness to a denomination or a cult, but faithfulness to the Lord, to the testimony of His Word, to the principles of righteousness, to self-surrender to God to walk in Jesus' footsteps.

We will not discuss at length the scientific element of Christian Science. To some, it seems very unscientific—inhomogeneous with the Truth. We believe that the only way that anything scientific could be associated with it is by adding to it the thought that sorrow, sin and death are the world only temporarily, by reason of transgression of Divine Law, and that they are to be rooted out and destroyed as noxious weeds by Messiah's Kingdom.

Christians tell us that they have received great benefit mentally and physically from following Mrs. Eddy's theory and denying that there is any pain, etc. We quite agree that the will is a powerful factor in resisting disease, that if we brood over our difficulties, aches and pains, they are increased by the operation of our minds. We agree, as do all physicians, that the mind should be lifted as much as possible from our diseases and troubles, and we are happy subjects. This is rational and logical; but it is illogical, irrational and, above all, untruthful, to say that we are without pain when we have pain. The lover of the truth can never consent to this. Honesty must be first with all right-minded people, and surely is pleasing to God. Let us then not go to the extreme of untruthfulness or to the other extreme of exaggerating our ills; but, let every man think as soberly.—Romans 12:3.

There is one doctrine held by Christian Scientists—and for that matter by many of other denominations, who state themselves less positively, that is very pernicious, very injurious, very untrue, very unscientific, very unscriptural. This is the teaching that God is omnipresent—present in everything and in every place. Nothing in the Bible so declares; and when we attempt to be wiser than what is written, we are surely making a mistake.

Whoever thinks of God as omnipresent necessarily thinks of Him as impersonal; and the more he thinks, the more vague his God becomes, until gradually he has no God, but merely (as some Christian Scientists, including Mrs. Eddy, express it) believes in a "filling of good," and calls that principle God. Such wish to believe in a Supreme Creator, but by this erroneous reasoning they mislead their own intelligence into the denial of a personal God. Whoever believes in a God who is everywhere believes in one who is not a person. The Bible teaches a personal God—a Great Spirit Being. The Bible gives Him a home, or locality, and does not teach that He is everywhere. It was Jesus who taught us to pray, "Our Father, which art in Heaven." Oh, how different this is from saying that God is in everything that has use or value—in the soil, because it is useful for the development of fruits; in the chair, because it is useful to sit upon; and in the table, because it is useful for convenience! Such teachings are faith-destroying, and surely lead away from the sanctification of heart and life and from the faith which the Bible inculcates.

Miss Tenderfoot.

Young Lady (on first visit to western ranch)—For what purpose do you use that coil of line on your saddle?

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BRITISH F BEEN

New Line Ex Half-Heart

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